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Missions

of the

Dutch Reformed Church of South Africa.

Office of the General Mission Secretary,
Dutch Reformed Church,
Stellenbosch, Cape Province, S.A.

1912.

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MISSIONS

OF THE

DUTCH REFORMED CHURCH OF SOUTH AFRICA.

Missionaries of the Dutch Church in Nyasaland.

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Missions of the Dutch Church of South Africa.

As a party of missionaries of the Dutch Reformed Church was proceeding up the Zambesi River in boats in 1893, one of their number leaned out of the little window of the house-boat in order to draw some water. At that moment a black hand appeared out of the river within his reach, and immediately after, a black curly head. In less time than it takes to tell, the missionary had caught hold of the hand of the drowning native, who had fallen overboard unnoticed from the stern of one of the boats in advance, and had thus saved the man from a watery grave and the jaws of the crocodiles.

This incident has always seemed to us a fit parable of the work of the Dutch Church of South Africa in seeking to save the heathen of this dark continent, who are sinking in the waters of heathenism, or are threatened with being devoured by Mohammedanism.

Further applying this parable we may compare the five mission spheres of the Dutch Church to the five fingers of the hand. (1) First, the work of what is called the "Home Mission" within the districts occupied by the European congregations, and carried on by 90 European missionaries in 122 settled coloured and native congregations. (2) In the second place, the mission work among the Bakhatla nation living partly in British Bechuanaland and partly in Western Transvaal, where eleven missionaries, male and female, work on four Stations. (3) Next we come to a Sesuto-speaking people in the Zoutspansberg and Waterberg districts, with 300,000 natives, among whom, along with seven other societies, the Dutch Church has five mission stations and eight missionaries, with 20 outposts under the care of native evangelists. (4) The fourth finger of the hand is much stronger than the previous one, since there are in the Mashonaland Mission of this Church, in the Victoria district, 25 missionaries working on nine stations, among an estimated population of 200,000 Vakaranga natives, who, in former

years were the slaves and so-called "dogs" of the warlike Matabele. (5) And lastly, as we go further north, three hundred miles beyond the Zambesi River, we find the largest and most successful of the missions of the Dutch Church, namely in Nyasaland and North-East Rhodesia, where, this year, 70 missionaries are doing a great work on 14 stations among some 700,000 natives of the Achewa tribe, all speaking one language.

A Small Beginning.

In the year 1857, the year in which Livingstone was in Great Britain seeking to raise the interest of the home church

Mission House of Revd. H. Gonin at Saulspoort.

in missions in Africa, the synod of the Dutch Reformed Church—strongly impressed with the lack of ministers and missionaries for the natives—deputed one of their ministers, Rev. Dr. Robertson, to secure men in Europe for the service of the Master in and beyond the limits of the Colony. He returned with several men, including two for the missionfield, the Revs. Henri Gonin, a Swiss, and Alexander McKidd, a Scotsman. They arrived at the Cape in 1861, and were really the pioneer missionaries on behalf of the Colonial Dutch Church.

Mr. Gonin commenced mission work among the Bakhatla tribe at the foot of the Pilansbergen in the present district of Rustenburg, Transvaal, where he continued at his post for nearly 50 years, passing to his reward in the close of the year 1910. Hundreds of the heathen of that tribe have forsaken heathenism and joined the Church of Christ as fruit of his labours. In 1869 a large portion of this tribe moved further west into Bechuanaland, where their chief Linchwe now lives; his chief kraal being Mochudi, a few miles east of the railway line which runs from Kimberley to the Victoria Falls. A young missionary, of Colonial parentage, named Brink, took up work at Mochudi, but was not spared to labour there for many years. Under his successor, Rev. B. Beyer, the present chief Linchwe professed Christianity and was baptised.

It was Linchwe who compared his tribe to the ass's colt of which it is said (Mark ii. 3) that "the Lord hath need of it." As the ass carried Christ so this people, he added, must become the bearers of Christ to the other natives of Africa. Would this were true! At present, however, although over 1,500 have been baptized at Mochudi and the surrounding district and 800 at Saulspoort, the attraction of the gold fields is proving more potent than the desire for spreading the gospel.

At Mochudi in 1897 a promising and devoted young missionary (Rev. W. Neethling), lost his life in a tragic way through the falling on him of the gable of his church during a severe storm. His successor (Rev. P. Stofberg, B.A., B.D.), a man of great ability, died after a few years' labour of a disease probably the result of malarial fever. A training school for native teachers, evangelists, and pastors, which was erected some four years ago, has been called "THE STOFBERG MEMORIAL SCHOOL," in his memory.

A BOER BECOMES MISSIONARY.

The other pioneer missionary of the Dutch Church, Rev. McKidd, went to the Zoutpansbergen and commenced a mission work there in 1863. After a few years he died and was succeeded in 1865 by Stephanus Hofmeyr, a young Dutchman of promise, who, from being a godless farmer, became, during the great revival of 1862, not only an earnest Christian but a whole-hearted missionary. While labouring among the natives he at the same time did a great work among the Boers, and through his earnest preaching many were converted. As a missionary he had great success, and continued his labours until the year 1905, when he died at Kranspoort, his station, at the foot of the Zoutpansberg

CHILDREN OF THE MISSIONARIES AT MOCHUDI.

MISSIONARIES WITH EVANGELISTS AND ELDERS GATHERED AT MOCHUDI.

Revd. Knobel, Revd. A. C. Murray, (General Mission Secretary), Revd. Joubert, Revd. Daneel and in front of him Rev. Thos. Phiri (Ordained Native Pastor).

range. The results of his work are still abundantly manifest, and himself a man of simple faith and much prayer, he taught his converts to pray. His work is being carried on by his son-in-law, Rev. J. W. Daneel, B.A., at Kranspoort, and his son, Rev. H. Hofmeyr, at Bethel. Their converts number 1,470.

Beginning at Jerusalem.

The Home Missions of the Dutch Church commenced when earnest God-fearing Boers sought to win their Hottentot and other slaves for the Kingdom of God. This accounts for the fact that in several Dutch Churches there are coloured members, the descendants of these converted slaves, who were admitted to membership in the church of their masters, there being at that time no mission churches,. The custom was to assign certain free seats on one of the galleries or elsewhere in the church to these converts, and to allow them to partake of the Lord's Supper along with their masters and mistresses at the same service. In the diary of a pious Dutch lady of a century ago we read touching references to her deep joy and intense gratitude to God on seeing some of her once heathen slaves at the Lord's table. She concludes by saying : " I look forward to the time when I shall sit down with them at the same table at the Bridal feast of the Lamb."

This work thus begun has grown marvellously. As the converts increased, and as the more earnest among the Dutch farmers felt more and more their responsibility towards their servants, missionaries were set apart to labour amongst them, and in course of time a separate Mission Church was started, which now consists of 17,500 full members in the Cape Province, 5,300 in the Orange Free State, and 4,000 in the Transvaal, apart from the Transvaal Missions among the natives above mentioned. This important though discouraging work among the " heathen in our midst " is carried on by a consecrated band of Dutch missionaries. On many farms the Dutch farmer himself does religious work among his servants with most encouraging results. In the majority of cases, however, while there is no objection to spiritual work among the native servants, this work is left entirely to the missionary, and in the case of the Free State and Transvaal, partly to the native evangelist employed by the Church. The Home Mission work of the Dutch Reformed Church of the Cape Province and Free State is fully organised on strictly Presbyterian lines. The coloured congregations are largely autonomous, having their own kirksessions, their own Presbyteries, and their own Synod, presided over by a moderator of their own choosing.

Church and Mission House at Kranspoort, Zoutpansberg, where Revd. S. Hofmeyr Laboured so Many Years.

Conference of Native Christians of the Dutch Church in Zoutpansberg District.

Among the Banyai.

For many years the Mission Committee of the Colonial Dutch Church desired and prayed for an opening to start mission work among the Banyai in Mashonaland—at that time the downtrodden slaves of the Matabele. This was, however, forbidden by the superior race, the Matabele, who were afraid lest the missionaries might protect their converts and thus prevent their masters from raiding and illtreating them. However, in the year 1891, after the right of entry into the country had been secured by Mr. Rhodes, the Rev. A. A. Louw, with a companion and a party of Basuto evangelists from Zoutpansberg, crossed the Limpopo River and started the first mission station of the Dutch Church in that country, at Morgenster (*Morning Star*), a few miles from those remarkable ruins of antiquity known as Zimbabye, which probably date back some thousands of years, perhaps to the time of King Solomon, when the Phœnicians brought gold from Ophir (Africa).

The Banyai or, as they called themselves, the Vakaranga, are, compared with the Basutos, Zulus or Matabele, a degraded people. Probably years of oppression have helped to break their spirit and deprive them of ambition and self-respect. Since the advent of the missionaries and of European government they have awakened somewhat out of their dormant condition, and their present most urgent need is the uplifting Gospel of our Lord Jesus Christ. The influences which are surrounding them on every side, of a civilisation without the fear of God, are, we fear, threatening to turn them into half-civilised heathen—men with a veneer of civilisation, but at heart utterly degraded. This condition is becoming a real danger throughout South Africa.

In the Victoria district of South Rhodesia the Dutch Church has nine mission stations manned by 25 missionaries, male and female. They are assisted by 16 native evangelists, or catechists, working on 18 outposts. Already some 300 converts have been admitted into full church membership, while 180 are at present under instruction, preparatory to baptism. The estimated native population of the district thus occupied by Dutch missionaries is 200,000. The interest in divine things is as yet small; thousands are being attracted to the gold and tin mines, where they can earn a comparatively large wage, while, as they remark, religion is not a paying concern, at least not in gold and silver.

The Vakaranga value human life very lightly. Their sick are often buried before death relieves them. In some cases they are placed alive into a hole or cleft in the rocks,

Missionaries and Evangelists in Zoutpansbergen.

Missionary's House at Bethel Mission Station, Zoutpansberg.
Revd. H. Hofmeyr and family.

to which the entrance is then closed with a pile of stones. Twins are not allowed to live, being often drowned. Morally, also, this people is deeply degraded.

To the Regions Beyond.

Among the slaves rescued years ago by British gunboats from Portuguese vessels and Arab dhows along the east coast of Africa, there were many natives from Central Africa, who reported that they came from the country near a great lake. They were brought to South Africa and here liberated by the British Government. They were generally known as "Mozambiekers," because many had been shipped for

The Beginning of a Mission Station.
Temporary Huts of the Revd. and Mrs. Orlandini at Chingombe, Mashonaland.

Madagascar or Zanzibar from Mozambique. Twenty years ago several of them were still living, and one of the Dutch missionaries, returning home on furlough from Nyasaland, was interested to find that they spoke the Nyanja language, spoken to the west and south-west of Lake Nyasa.

It is a strange coincidence, or rather a remarkable Divine providence, that has given a large part of the country inhabited by these very people as a field of mission labour to the Dutch Church of South Africa. And not only so, but it has proved the most fruitful field of labour of that Church.

REVD. BADENHORST AND SCHOOL CHILDREN AT AN OUTPOST OF ZIMUTU.

The origin of this work may be said to have been a conference of Dutch Ministers held at Cradock in 1886. There a number of them undertook to contribute each £10 of their own salaries in order to support a missionary. As Mashonaland was at that time closed and the Transvaal work was hemmed in on every side by other missionary societies, it was decided to seek an entirely new field. At the suggestion of Dr. James Stewart, of Lovedale, and his brother-in-law, Mr. John Stephen, of Glasgow, a member of the Livingstonia Mission Committee of the Free Church of Scotland, at that time on a visit to South Africa, the attention of the Committee of the newly-formed "Ministers Mission Union," was directed to Nyasaland.

In 1888 the Rev. Andrew C. Murray, B.A., was sent out as pioneer missionary to visit the country west and north of Lake Nyasa and to report. His impressions of the country and people were favourable, and his reception by the missionaries of the Free Church of Scotland so cordial that the following year the Rev. T. C. Vlok was sent out to join him, and together they started the first mission station in Central Angoniland, to the south-west of the Lake, on the tableland some 25 miles from its shores, calling it *Mvera* (*i.e.*, obedience). Three years later the Rev. R. Blake joined them, and since then the number of labourers has gradually increased until there are at present (1912) not less than 70 European missionaries (male and female) working on 14 stations, of whom 49 are supported by the Dutch Reformed Church of the Cape Province, 16 by the Orange Free State Church, and 5 by the Transvaal. The annual cost of this work, which includes over 600 outposts, manned by native evangelists and teachers, amounts to £12,000. At present the income is not sufficient to cover all the expenses, nevertheless the Mission Committee feels that it cannot retrench in a work so manifestly blessed of God. They are therefore going forward and ever extending, trusting that a prayer-hearing God will not put His children to shame.

Methods of Work.

The nature of the foreign mission work of the Dutch Church is best seen in its full development in the Nyasa Mission, and may be compared to the links of a chain, or to the pillars on which the building rests. The four main pillars are: Preaching, the Mission Schools, the Catechumen's Class and the Congregation. By means of the Preaching the ground is prepared, ploughed and sowed. The Mission School is nursery for the Baptism Class, and the Catechumen or Baptism Class is the porch which leads to the congregation

GATHERING OF CONVERTS OF THE DUTCH MISSION AT MORGENSTER IN MASHONALAND.

TWO LADY MISSIONARIES IN THE ANCIENT ZIMBABYE RUINS.

or the "Church." Out of the church members the best and most consecrated are trained as evangelists, who are at present really doing the greatest share in the building up of the Spiritual Temple of God.

(A) Preaching the Gospel.

The first duty of each of our missionaries on reaching the field is to learn the native language. The work is done entirely in the vernacular and very little time is devoted to teaching natives English. In this we differ from most other societies. Beside the preaching on the stations, evangelistic tours are undertaken when the Message of Life is carried to heathen kraals.

Mission House and Orchard at Pamoshana, S. Rhodesia.

By far the greatest part of the preaching in the Nyasa Mission is, however, done by our native evangelists. They conduct regular services at their outposts, but also have to visit surrounding heathen villages and proclaim the glad tidings there. Itinerating evangelists spend most of their time in going through the country preaching in villages which cannot be reached from the outposts. In these various ways it is estimated that the Gospel is preached to a total of about 80,000 natives every week in our Nyasa Mission.

The evangelists are better able to reach the raw heathen than even the missionaries, knowing, as they do, the customs

of the people; but they often meet serious opposition, which the natives are afraid to show in the presence of the white missionary. In some cases the evangelists are driven away, or food is refused them, even on sale.

(B) The Outschools.

In connection with each station there is a larger or smaller number of outposts or outschools. Such an outpost is under the care of an evangelist, with several native teachers as assistants, and the principal work on the outpost is the outschool, which, in our mission field, is very definitely a means of grace.

Missionaries of the Dutch Church in Mashonaland.

Top Row: Miss K. Hofmeyr, Revds. H. Murray, Malan, Badenhorst. Hugo, Webb, Combrink, (in the door) Orlandini and Jackson.
Lower Row (sitting): Dr. Helm, Revd. G. Murray, Mrs. Louw, Mrs. A. C. Murray. Revd. Louw and Child, Revd A. C. Murray, Nurse Meyburg. In middle below, Miss Heyman.

The main object is to instil a thorough knowledge of the Word of God into the minds of the scholars, old and young, and to raise a Bible-reading people. One of our missionaries, the Rev. W. H. Murray, has been set apart for some years now to translate the Bible into the Nyanja language. In co-operation with the other Mission Societies he has completed the New Testament and Psalms and these have been published, while the five books of Moses are soon to follow.

Careful instruction is given daily in a lesson from the Bible, alternately from the Old and New Testaments. For the Old Testament a simple book of Old Testament stories is used. In each of the 600 outschools the same Bible lesson is given on the same day, according to a carefully prepared syllabus. At the beginning of each quarter the evangelists, or head teachers, assemble for a week on the station under which they work, when the Bible lessons for the coming quarter are carefully explained to them by one of the missionaries.

After the Bible lesson is given in the outschool the classes are formed, beginning with the alphabet and going as far as reading the New Testament. After going through a dozen reading boards the pupil gets his first book called *Mkweri* (The Monkey), next he advances to the second reading book *Kalulu* (The Hare), and so on till he can read sufficiently well to get a copy of the Nyanja New Testament. When he has got through the Testament his education is complete, as far as the outschool is concerned. He is also taught to write in his own language, as well as the elements of arithmetic.

The natives are very fond of singing, although they are not nearly so musical as some of the other native tribes. A few of the native teachers have developed a gift for composing native music, and several of their favourite hymns have been written, both words and tunes, by natives. Some of these are very plaintive.

The mission school has often proved the means of entrance of the Gospel into a closed district. For example, one of our missionaries spent an evening in a large native village where the chief had for a long while refused to take an evangelist. On the evening in question he showed them by means of a magic lantern scenes from the life of Christ. The heathen were deeply interested. "These stories," said the missionary, "I read in a book called The Word of God." The headman who ruled over that district asked: "Can we also learn to read in that Book?" "Yes, certainly," was the reply, "hundreds of your own people are already reading in this book." "Then" said the headman, "I want a school here in my village so that we can also learn." An evangelist was soon placed there and the headman became the first pupil. In six months time he was able to read the Word of God for himself.

It is the testimony of the missionaries that while a small number of converts are won through the preaching of the Gospel among the heathen, perhaps nine out of every ten are brought to conversion through the outschools. As one of the evangelists remarked: "Under the preaching they hear the truth once a week or even less often, but in the outschool

Travelling by Machila (hammock) in Nyasaland.

First Sleeping Sickness at Mvera, Nyasaland.

it is the Word of God every day until they begin to believe it and to feel that they are sinners who need a Saviour."

The number of pupils in the mission schools amount this year to about 60,000, according to the last available statistics; while since that time a considerable number of outschools have been started, in fact during the last twelve months over one hundred. The total number of outschools in Nyasaland and the adjoining district of North-East Rhodesia (Orange Free State Mission) is at present over 600. The cost of maintaining such an outpost amounts to about £10 per annum. The salaries received by the native evangelists and teachers are at present very small, since for them living is cheap.

(c) The Catechumen Class.

The Baptism Class, as it is usually called, is the result of the blessing of God upon the work of preaching or on the Bible instruction in the outschools. When a heathen accepts the message of Life and declares that he has decided to follow Christ, he is admitted into the Baptism Class, in order to be further instructed in the Truth, and that his life may be watched to see whether he has really broken with heathenism and is bringing forth fruits worthy of repentance. The conditions of admission into the Class in our Nyasa Mission are: 1. Public confession of Christianity. 2. Proof that the candidate has been striving after a better life. 3. Renunciation of heathenism, polygamy, beer-drinking, etc. 4. Ability to read in the Gospels in his own language. 5. Possession of his own copy of the New Testament and Catechism. After a period of from two to three years' instruction in the Class and satisfactory proof of his renewed life as a follower of Christ, he is baptised and admitted into full membership.

Various are the influences bringing heathen to Christ. One man asked the missionary to be admitted into the Class as he had decided to follow Christ. Asked what had influenced him he replied that it was the great change that had come over his wife since she became a Christian. Another had had a dream. He was lost in the forest, unexpectedly he saw the missionary, whom he asked to show him the way out. He was shown a straight path on following which he reached his home. He interpreted this as meaning that he was lost in the forest of his sins and must ask the Missionary how he could be saved. Before sunrise the next morning he was at the missionary's door to ask the way of salvation.

There are at present about 7,500 catechumens preparing for baptism. As many as 200 applied to be admitted in one month at one of our stations, but only about half of them

Bringing in Grain to the Annual Thanksgiving Service of the Mission.

An Outservice on Malingunde Mission Station.

were considered fit to join the Class. By far the larger number of them come from the Outposts. During the last year about 4,000 have been received at catechumens, showing a remarkable movement towards Christianity.

(D) The Church

At present, after about 22 years, there are over 3,000 Church members, who after the above-mentioned years of probation were baptized and admitted to full membership. These Christians deserve our hearty sympathy and earnest prayers. The power of heathenism surrounding them, the bonds of sin by which they have been bound since infancy, and perhaps worst of all, the influence of a godless civilisation with which many of them are coming into contact in Salisbury, Johannesburg, and even in Nyasaland itself, as also the lust for gold which overpowers many—these things are a terrible danger, threatening the young Church in Central Africa.

While there have been sad cases of backsliding and falling into open sin, especially the national sin of immorality, yet there is abundant reason for gratitude to God for the faithfulness of the great majority. On the whole the missionaries testify that the native Christians give satisfaction, and manifest a sincere desire to live consistent lives. Many have a tender conscience about sin, and the great majority partake, with a solemn sense of responsibility, of the Lord's Supper. The labours of the missionaries are appreciated, and the native Christians are trained to realise their calling in bringing the heathen to the knowledge of salvation in Christ. That this truth is being taken to heart appears from the fact that over 1,200 men, mostly young men, are in the employ of the mission as evangelists or teachers, for a far smaller pay than they could get at the goldfields. Also we find much voluntary Christian work on behalf of many of the Christians.

In spite of their poverty they are taught to give to the support of the Lord's work, and during last year about £300 was contributed by them. This may seem a small sum, but let us not forget that an adult day labourer only gets about 3s. to 4s. per month, without his food.

At almost all the stations regular congregations have been organised and elders and deacons appointed. Annually a meeting is held of missionaries and elders to discuss the interests of the native congregations.

(E) The Evangelists.

It is an acknowledged principle in almost all missions that Africa must largely be won for Christ by means of the African himself. It would be impossible to man the 600 outposts

of our Nyasa Mission with European missionaries. The rule is, one head station manned by one or more white missionaries, who superintend the outposts scattered through the surrounding district. Owing to their knowledge of the native language, native customs, ways of thought and speech, the evangelists are far better able to reach the heathen than Europeans can hope to do. Many a local revival has resulted from the earnest work of a faithful, consecrated, prayerful evangelist.

Making Fire without Matches, Rubbing Two Sticks together.

In order to prepare the most suitable of the converts for this work an *Evangelist School* has been established at Mvera under charge of Rev. J. S. Murray, B.A. There is also a normal school to train teachers for the hundreds of outschools. Mr. W. Hofmeyr, M.A., is leaving South Africa during this month (July) to stand at the head of this important work. He will have 80 to 100 young men under his instruction and influence, and there is immediate need of a young man, with teacher's certificate, to go and assist him in this work.

Other Agencies.

Our limited space forbids a full account of the important Medical Work done by the medical missionaries of the Dutch Church. Dr. J. Helm, at Morgenster, Southern Rhodesia; Dr. W. A. Murray, at Mvera, Nyasaland (where the Sleeping Sickness Commission is at present carrying on its investigations); and Dr. J. Hofmeyr, at Madzimoyo in North-Eastern Rhodesia, are all carrying on an important work which means incalculably much for the health of our missionaries,—not to speak of the many native lives saved

A Conference of Native Christians under Magnificent Trees in Nyasaland.

and the much suffering relieved,—and which has opened many a heathen heart to the Gospel.

Much stress is laid upon Industrial Work. Even the evangelists in training must do some manual labour for ten hours a week. At Mvera there is a growing basket-making industry. Carpenters and masons are trained, while the natives are encouraged to adopt better methods of cultivation.

An Outschool on the Shores of Lake Nyasa.

Malembo Mission on the Shores of Lake Nyasa.

One of the characteristics of the Dutch Church Mission in Nyasaland is the work done by the unmarried LADY MISSIONARIES, supported by the Women's Mission Union (*Vrouwen Zending Bond*) of South Africa. These young ladies, most of them teachers, who have had a thorough training at Friedenheim, Wellington, in Bible study, and kindred subjects, are doing an excellent work among the women and girls of Nyasaland, while most of them have also charge of the day schools on the stations. In several homes native girls are being trained in cleanliness, industry, etc., while their hearts are influenced for Christ. This work, although not so rich in visible results, will gradually have an uplifting and a leavening influence in the homes to which they go. Many of these girls thus trained are wives of evangelists.

Space forbids our describing the work of the missionary farmers, the mission workshops, the hospitals and other agencies connected with the work of the Dutch Reformed Church Missions. But all have one main object in view, namely, the spiritual regeneration and upbuilding of the people reached.

A LION AND AN OUTPOST.

Many are the ways in which outschools are started. The following is an exceptional case. Early one morning two natives came running to the mission station Kongwe, in Nyasaland, asking for help as there was a lion in their village some miles away Two of the missionaries hurriedly took their guns and accompanied the men. On arrival at the village they were shown the hut into which a lion had broken. Before daylight that morning a man and women heard a lion trying to enter their hut. They sought to prevent his entry and beat him off with sticks when he had partly forced his way in, but in vain ; it only enraged him, and ultimately he entered and grasped the man by the leg. He got hold of the middle pole of his hut, but he was dragged away pole and all. He struggled with the powerful beast ; others came to his help; but having no guns they were helpless, and the lion bounded off with his prey. Thereupon the people gathered in the village to await the arrival of the white men.

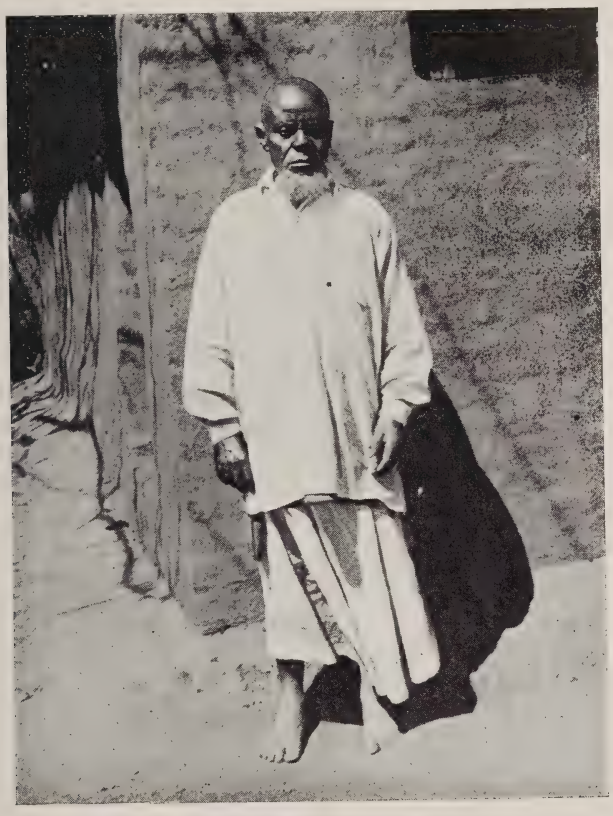
The missionaries at once followed the direction the lion had taken and soon found the place where the poor man had been devoured, only his skull and one arm being left. They followed the footprints for some miles further, but the lion had evidently made for the forest and it was useless to go on.

The Little Murrays of Mpatso go for a Ride.

A Typical Native Village in Nyasaland.
The Woman is dressed in homemade barkcloth.

On their return they found some 400 awestricken natives assembled in the village. A service was held with those heathen, and they were told of the great God who could protect them, and reminded how unprepared they were to be thus suddenly hurried into His presence.

Some days later the headman of the village appeared with some of his young men at the mission station and asked for an evangelist to teach them the Word of God.



A Converted Nyasa Headman, formerly a Great Elephant Hunter.

"But," replied the missionary, "it is a serious thing to take the Word of God. It will mean a change in your lives." "We know it," was the reply, "but we want the Word. That lion has warned us; he may come again and carry some of us off." "Very well," said the missionary, "I will come to your village and talk about it with you all."

Native Mother and Children in Nyasaland.

Nyasa Headmen Having a Friendly Snuff Together.

Some days later he went there and found the people gathered together. He explained that the Word of God, if accepted, would condemn their sins, would forbid their heathen dances, beer-drinking and polygamy. They said they were prepared for the consequences, but they must have an evangelist. One was sent there. They built a school of poles and reeds and thatched it with grass. The work there prospered. Before long some applied to be admitted into the baptism class, and there now is already a small group of earnest and sincere Christians in that village, while one of the young men who was present when the lion carried off its victim has been trained and appointed evangelist in his own village. And so the death of one has meant the eternal salvation of many.

An Unsolicited Testimony.

The prejudice and opposition of employers of labour is often a difficulty missionaries have to contend against, and we continually hear that natives from mission stations are worse than the raw natives. For this reason the following unsolicited expression of opinion from a large employer of labour in connection with one of the mines in S. Rhodesia is the more encouraging and valuable. I quote from a letter written to one of our missionaries in Nyasaland (Dutch Reformed Church Mission).

He writes : " Noticing that some of my native employees are continually writing to your mission station, I asked them if you were their missionary, and on their replying ' Yes,' I thought you would like to know how these boys of yours have been behaving while in my employ.

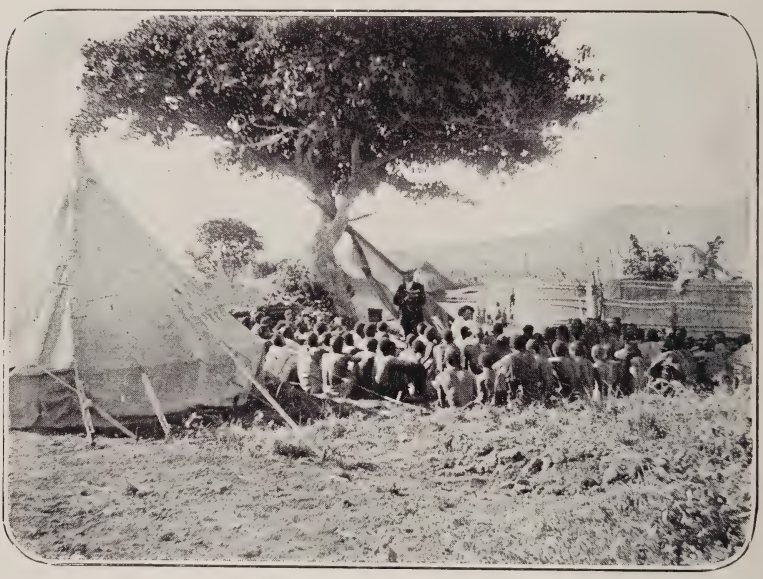
" In years gone by, I, in common with other employers of native labour, have always made a point of refusing any (when possible) natives connected with missionary stations ; and there is no doubt there was good cause to do so at that time.

" Whether the thin veneer of religion which covered the missionary native had not penetrated deep enough to make a sufficiently marked impression on him I am unable to say, but the missionary native of those days—and I am referring to about five years back—earned the aversion of whoever employed him, and this, of course, reflected on the missionary and the mission station he came from. In this last year or so I have had to alter my opinion and, in course of conversation with others, I note a general opinion in favour of missionary boys. The boys I wish to bring to your notice are named and numbered as follows (here follow a number of names), and I wish to place on record that

I have never had harder working, better or more conscientious boys in the whole of my Rhodesian experience—a matter of 15 years.

"There are others, but these above are the most deserving to mention. They are scrupulous in attending to their religious duties and the inducement to drink is not for them.

"I have a large staff of Portuguèse natives, and these, although good and fairly honest workers, must be continually "bossed" up, and where or when drink is obtainable have to be watched and are not so reliable as these boys of yours. It reflects great credit on you and your station, and the influence you have obtained over them is proving for their good.



Holding an Outservice.

"We are both civilisers in our own different ways, although often without recognition; still, it is something to feel we do our duty to our fellow man.

"I trust you will pardon my taking up your time, but I felt you would like to know this, and so I write you."

As we have not the writer's permission to publish his name, we must withhold it, but the letter speaks for itself. While one cannot agree with what is said by implication of mission work of more than five years ago, we rejoice to see that at last even outsiders are coming to acknowledge that our "influence is proving for their good!"

STATISTICS FOR 1911.

Missions of the Dutch Reformed Church.	Home Income (Approximate).	Ordained Missionaries.	Laymen.	Wives.	Unmarried Ladies.	Total Missionaries.	Native Helpers.	Stations and Outstations.	Communicants.	Adults Baptized or Confirmed.	Catechumens.	Scholars in Mission Schools.
I. HOME MISSIONS (*Among Coloured and Natives*).	From European Congregation, £6,000. (By the people themselves, £12,000.		Many voluntary workers.								No returns.	No returns.
1. Cape Province		62		50	4	116	..	67	17,500	964		
2. Orange Free State ..		19		14	..	33	16	34	5,300	456		
3. Transvaal		10		7	6	23	14	21	4,000	420		
II. FOREIGN MISSIONS.												
1. Among Bakhatla ..	£6,000	4	..	4	2	10	36	26	2,932	160	250	930
2. Zoutpansberg and Waterberg	£6,000	4	1	2	1	8	48	30	2,198	170	662	1,416
3. Mashonaland	£6,000	13	2	10	2	27	42	27	289	17	175	2,612
4. Nyasaland	£12,000	13	6	17	11	47	1,211	462	3,012	561	5,663	43,729
5. N.E. Rhodesia	£12,000	4	2	5	2	13	260	90	550	..	1,200	7,500
TOTALS	£24,000	129	11	109	28	277	1,627	757	35,781	2,748	7,950	56,187

A Last Word.

In the accompanying list we give the names of the missionaries and stations of the foreign mission work of the Dutch Reformed Church of South Africa.

The total amount expended on mission work by this Church approximates the sum of £30,000 per annum. Of this, £12,000 goes to the Nyasa Mission. We commend this work to the prayerful interest of our readers. We need financial support, especially with a view to extension. The great need of the vast Congo territory, with its 30 millions of heathen, and which can now be reached by rail within a week's time from Cape Town, strongly appeals to us, but at present the necessary funds to begin a strong work there are wanting. Our work in Nyasaland also needs extension—a suitable institution for the training of evangelists and teachers must be built. Possibly some reader, whom the Lord has blessed with means and who is in sympathy with our methods of work, may be guided to devote £1,000 to this object. Others may wish to support their own outpost with an evangelist at £10 per annum. Let them communicate with the General Mission Secretary of the Dutch Reformed Church, the Rev. A. C. Murray, "Mvera," Stellenbosch, Cape Province. Any contributions in support of the work will be very gratefully received by the Commissioner, Dutch Reformed Church, P.O. Box 144, Cape Town.

In the increasing mission interest and the awakening of the Christian Church to gird herself to the great task of even during this generation carrying the banner of the Cross over the whole world, we cannot but see a striking manifestation of the presence of the Holy Spirit in our midst and a proof of the approach of the coming of the Lord. This work is the greatest and noblest, the most costly and self-sacrificial, and at the same time the most urgent work ever undertaken by man. It needs all our strength, it needs our best men, it needs a far larger share of our money, but above all it needs a new all-controlling manifestation of the Power of God in our midst, and this can only be obtained through earnest, believing, persevering Prayer. Yes, this is our present most pressing duty: to pray seven times more than heretofore for a new outpouring of the Spirit of Power.

Missionaries of the Dutch Reformed Church in S.A.

I. Home Missions.
1. *Cape Province*—67 Mission Churches, 62 Missionaries.
2. *Orange Free State*—34 Mission Churches, 19 Missionaries.
3. *Transvaal*—21 Mission Churches, 10 Missionaries.

II. Foreign Missions.
1. *The Bakhatla Mission.*
Saulspoort : Rev. and Mrs. G. P. Stegman. Rev. D. Faasen.
Mochudi : Rev. and Mrs J. C. Knobel, Rev. and Mrs. D.J. Joubert, Miss D. Retief.
Mabieskraal : Rev. and Mrs. J. P. Roux, Miss Roux.
Sequani : Rev. Thomas Phiri (native pastor) and wife.
2. *Zoutpansberg and Waterberg.*
Kranspoort . Rev. J. W. Daneel, Mr. J. Welgemed.
Bethel : Rev. and Mrs. H. Hofmeyr, Mrs. B. de Villiers.
Moheme : Rev. and Mrs. J. Murray.
Selekas : Rev. J. J. Fourie.
3. *Mashonaland Mission.*
Morgenster : Rev. and Mrs. A. A Louw, Dr. J. Helm, Rev. H. W. Murray, Rev. and Mrs. J. F. Roux, Misses Meyburg and Heyman.
Pamoshana : Rev. and Mrs. A. C. Jackson, Rev. and Mrs. J. M. Joubert.
Harawe : Rev. and Mrs. J. D. Moller.
Gutu : Rev. and Mrs. G. S. Murray.
Zimutu : Rev. and Mrs. P. A. Badenhorst.
Victoria : Rev. and Mrs. H. L. Webb, Rev. J. S. Malan.
Chingombe : Rev. and Mrs. H. Orlandini.
Jena : Rev. W. J. Combrink.
Chibi : Rev. and Mrs. H. C. Hugo.
Salisbury : (to be started by) Rev. and Mrs. T. C. Vlok.
4. *Nyasa Mission.*
Mvera : Rev. and Mrs. W. H. Murray (tor Bible Translation), Dr. and Mrs. W. A. Murray, Rev. and Mrs. J. S. Murray (training evangelists), Rev. and Mrs. J. A. Retief, Mr. and Mrs. M. A. Nieuwoudt, Mr. A. P. Lotter, Mr. W. van der Riet, Mr. W. Hofmeyr, M.A. (head of Normal School), Mr. S. Strydom, Misses Helm and Raats.
Mkoma : Rev. and Mrs. A. L. Hofmeyr, Mr. and Mrs, van der Westhuysen, Mr. P. A. Rens, Misses de Beer, Dreyer and Burger.
Kongwe : Rev. and Mrs. A. J. Liebenberg (on furlough), Rev. and Mrs. J. W. L. Hofmeyr, Mr. A. J. Rousseau, Misses Mouton and Vlok.
Mlanda : Rev. and Mrs. C. J. van Wyk, Mr. and Mrs. J. Steytler, Misses Murray and Dill.
Malembo : Rev. and Mrs. L. Murray.
Mpunzi : Rev. and Mrs. J. Ferreira, Miss Lutz.
Malingunde : Rev. and Mrs. Freylink, Miss Trout.
Nchisi : Rev. and Mrs. J. J. van Heerden, Miss N. Marais.
Mpatso (Transvaal Church) : Rev. and Mrs. A. G. Murray, Rev. and Mrs. J. Joubert, Miss Faul.
5. *North-Eastern Rhodesia (By O.F.S. Church) :*
Fort Jameson : Rev. and Mrs. C. P. Pauw, Rev. and Mrs. Groenewald.
Magwero : Mr. F. van Eeden.
Madzimoyo : Rev. and Mrs. C. F. Kies, Dr. and Mrs. J. Hofmeyr.
Nsadzu : Rev. and Mrs. P. Smit, Miss Botes.
Nyanji : Rev. and Mrs. J. H. van Schalkwyk, Miss M. Marais.